



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Contributed Notes.

HOSEA 10:14.

1. **שָׁלֵמָן בֵּית אֲרַבָּאֵל** Hosea 10:14. Robertson Smith thinks that Salman is Salmaneser and Arbel the modern *Irbid*. But this view, which is partly as old as Tanchum (see E. Henderson's *Commentary*), has difficulties. That **שָׁלֵמָן** is equal to **שַׁלְמַנְאֶסֶר** may be doubted; and **בֵּית** with **אֲרַבָּאֵל** as *Irbid* is doubtful Hebrew, as Professor Cheyne has pointed out. That clerical errors have crept into the text appears probable. In v. 13 **בְּרִכְבָּךְ** is not quite clear and is certainly no parallel to **גְּבוּרֶיךָ**. The LXX. translate *ἐν τοῖς ἀμαρτήμασίν σου*, B; *ἁμασιν*, A; *τοῖς ἁμασιν*, Q (Swete's edition). This, certainly, convinces one that the original was **בְּרִכְבָּךְ**, and the error is due to dittography, *e. g.*, **ברכבך גבוריך**. This in the ancient script looked almost like a line with all the letters alike. In v. 15 **רַעַת** before **רַעַתְכֶם** has crept in as a ditto-graph, and is superfluous exegetically. This view is confirmed by the LXX., A Q, which omit *ἀδικίας*, found in B.

2. It is also to be noticed that in this chapter there are some points of contact with Judg., chaps. 17 and 19. Compare: v. 2, **יִשְׁדָּד מִצִּבּוֹתָם** with the spoil of the idols by the Danites, Judg., chap. 18; v. 3 with Judg. 17:6; 18:1; 19:1; v. 4 with Judg. 17:2, and notice that **אֱלֹה** is not a common expression. (Cf. also Judg. 20:8; 21:1, 5, 7.) Compare, again, v. 9 with Judg., chaps. 19–21.

3. By a careful comparison of these resemblances with the Versions we may arrive at a probable solution. (a) The LXX. represent **אֲרַבָּאֵל** by *Ἰεροβοαμ*, B; *Ἰεροβααλ*, A; this does not throw much light on the problem, though it confirms the existence, in the original, of the letters **ר. ב**. (b) For **שָׁלֵמָן** the Syro-Hex. has **צִלְמַנֶּע**, which gives one reasonable cause to suspect that the Massoretic **ש** is an error for the similar-sounding **צ**; for the Syriac never represents the former by the latter, though it may represent it sometimes by **ס**. The same authority adds in a note that the Hexapla has **צִלְמַנֶּע**, but Eusebius has a *nun* (נ) at the end of the word; and Aquila has "like the spoil which was effected in the house of him that judgeth" (**רְבִיתָא דְרֵאן**). (c) The Vulgate partly agrees with Aquila: *Sicut vastatus est Salamana a domo ejus qui judicavit Baal*. This would imply that the former had some form of **רִיב** for the MT. (Massor. Text) **אֲרַבָּאֵל**; for this version represents this

¹ Baer-Delitzsch read **שָׁלֵמָן**.—[EDITOR.]

word by *judico* (cf. Deut. 33:8). But to explain the *Baal* it is more probable that it represents ירבעל. Aquila, again, may also represent אַר as a derivative of רִיב, though it is ungrammatical. This would agree with Theodotion, who represents בית ארבעל by דכמנא (Syro-Hex., Field), thus reading אַרִיב, and leaving out אַל, which agrees with Targum בְּכִמְנָא. (d) Syriac translates: אִיךְ בִּזְחָא דְשִׁלְמָא מִן בֵּית אַל.

4. From all this it would appear that the ש of שלמן is an error for צ and that a מ fell out as dittograph, e. g., צָלָם מִן, and a quiescent fell out after אַרִיב, e. g., אַרְבַּעַל. We should then translate: "like the spoil of the idol from the house of Arba'il," referring to the robbery, by the Danites, of the four different deities. For in Judg., chaps. 17, 18, it is implied that there were four different objects of worship; and even in 18:18, 20, where the Massoretic text is inconsistent, the LXX., A and B, represent four: אֶפֶס וְתַרְפִּים וְפָסֶל וּמִסְכָּה. The word מִלְחָמָה would refer to the Danites who were equipped for war with Laish and אִם עַל בְּנֵי רַשָּׁה to the desolate and destitute condition in which Micah, his brothers, and their mother were left; to whom the idols must have been the only source of income from those who came to worship them. That the loss was ruinous is implied in 18:24: וְהִדְלִי עוֹד. N. HERZ.

HACKNEY, LONDON, N. E.,
ENGLAND.

DOGMATIC INFLUENCES IN OUR VOCALIZATION.

It is well known that the vocalization and accentuation of the Old Testament texts often betray the dogmatic predispositions of the age in which the traditional reading and cantillation assumed their final and permanent form. The following is an instance. Starting out with the belief that the present Pentateuch is Mosaic, the *nakdānīm* occasionally introduce the singular *tōra* in the place of the older *tōrōt* in the plural. The plural is read by LXX. in Hosea 8:12 and Jer. 26:4; 32:23 (in the latter passage in agreement with the *ketīb*). In Deut. 33:10, where both MT. and LXX. have the singular, the *Siprē* ("two *tōrōt*, the written and the oral law") apparently read the plural. The plural will probably have been the original also in Jer. 44:10, 23.

MAX L. MARGOLIS.

UNIVERSITY OF CALIFORNIA.